elsewhere in the Upanishads that he who follows
after the Knowledge only, enters as if into a
blinder darkness than he who follows after the
Ignorance and that the man who knows Brahman as
both the Ignorance and the Knowledge, as both the
One and the Many, as both the Becoming and the
Non-Becoming, crosses by the Ignorance, by the
experience of the Multiplicity, beyond death and
by the Knowledge takes possession of Immortality.
For the Self-existent has really become these many
existences; the Upanishad can say to the Divine
Being, in all solemnity and with no thought to
mislead, "Thou *art* this old man walking with his
staff, yonder boy and girl, this blue-winged bird,
that red of eye", not "Thou seemest to be these
things" to the self-deluding mind of the Ignorance.
The status of becoming is inferior to the status of
Being, but still it is the Being that becomes all that
is in the universe.

But the development of the separative dis-
tinction could not stop here; it had to go to its
logical extreme. Since the knowledge of the One
is Knowledge and the knowledge of the Many is
Ignorance, there can be, in a rigidly analytic and
dialectical view, nothing but pure

opposition
between the things denoted by the two terms; there
is no essential unity between them, no reconciliation
possible. Therefore Vidya alone is Knowledge,
Avidya is pure Ignorance; and, if pure Ignorance
takes a positive form, it is because it is not merely
a not-knowing of Truth, but a creation of illusions